

is hereby cautioned against: confounding  
it with mine. It is entirely different  
in composition, and does not possess the virtues and  
preparation.

**B. A. FAHNESTOCK,  
Manufactured by HARVEY SEYMOUR, A  
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ne mission for Cornwall, has been abandoned, because the revolutionary movements on the Continent have cut off their supplies. The concern has become bankrupt, and the property is for sale.



## Christian Secretary.

HARTFORD, FRIDAY, DEC. 8, 1848.

## Presidential Election in France.

Sunday, the tenth of December, inst., is the day fixed by the National Assembly for the election of a President for the French Republic. The day selected for this election, so important in its results, in some measure indicates the irreligious feeling of the populace of France. It is true that the National Assembly has recognized in its Constitution the existence of a God; thus exhibiting a decided improvement in the right direction over the leaders of the old revolution; but notwithstanding they are ready to acknowledge the existence of a Supreme power, it would seem from their actions that they do not regard his laws. The circumstance of their selecting the Sabbath for the purpose of holding a political election, indicates a sad want of moral feeling, and shows that there is but little regard paid to the institutions of religion.

The prominent candidates for the Presidency are Gen. Cavaignac, Louis Bonaparte, and Lamartine. Of these three, but one alone is fairly qualified to fill the responsible office which the people are about to bestow. Gen. Cavaignac is admitted on all sides to be a man of unflinching nerve, and an honest republican; capable of ruling France even in her present disturbed state of Society—but his election is regarded as extremely doubtful, at best. The French are emphatically a military people, and, as is too much the case in our country they love to do honor to successful military chiefs. The charm that surrounds the name of Bonaparte, has so interwoven itself in the affections of Frenchmen, that, after the great General has been dead for a quarter of a century, they are ready to do honor to his name by conferring the first office in the gift of France upon one of his relatives; a mere man of straw, who does not possess a single qualification that characterized his uncle. In addition to the influence which Napoleon's name gives him, he will, it is said, command the votes of the old aristocracy. This class of voters are opposed to the election of Cavaignac in consequence of his republican principles. It is also probable that he will receive support from the red republicans—a class of men unworthy the privilege of the elective franchise. With these prospects before him, he stands a fair chance of succeeding.

Lamartine, although an honest man, and a true friend of his country, has already shown by his acts that he is not qualified to take the Presidential chair. He lacks the iron nerve that is so necessary in order to govern France well in the present crisis. Many of his early friends will, undoubtedly, support Cavaignac; and although he still has many admirers, there seems to be but little doubt of his defeat.

That France is destined to become a great and powerful republic, we cannot doubt. The elements are there; and whether she now succeeds, or whether she is to be visited for a period longer with judgments for her national sins, the time is approaching when the people will be able to govern themselves, and when the other nations of Europe will look to them for guidance, and learn by their example that they can do the same.

## Letters from Siam.

HARTFORD, DEC. 4, 1848.

BR. BURN.—I have just received letters from each of the Siam Missionaries, by which I learn that with the exception of Bro. Goddard and family they are all in the enjoyment of comfortable health and prosecuting their customary labors. Bro. Goddard and family have been at Singapore since March on account of ill health. He writes as follows:

Singapore, Aug. 21, 1848.

"DEAR BRO.—My health is getting tolerably good, and I trust gradually becoming comfortable. But Mrs. Goddard suffers much—some months for a long time, probably also the whole membrane of the bowels and stomach are affected in the same manner. Dr. Oxley is confident she may get well, though he says her disease is very difficult to cure. Her case is probably similar to Mrs. Jenck's, only more chronic and less violent. We embark to-morrow for Shanghai direct, to spend the winter. Our accommodations for passage are not quite as good as we could wish, but hope we shall benefit by it. Our present expectation is to return to Bangkok early next summer, but we wait for direction from above. The teacher at Bangkok writes me that there are three or four hopeful converts, but also that some of the brethren are getting discouraged, or losing their heart. They seem anxious for our return. I hope you will soon be on Missionary ground again."

Bro. Chandler, writing from Bangkok, gives some particulars of the Chinese rebellion in Siam, concerning which I have seen various exaggerated and false reports going round in the papers, in which it was stated that 200,000 Chinese had been killed in Bangkok alone, when in fact but two or three thousand were destroyed, and those in remote sections of the country. I enclose Brother Chandler's letter.

Yours truly, E. N. JENCKS.

Bangkok, Siam, April 20, 1848.

"DEAR BRO. JENCKS.—About two months ago, a rebellion broke out among the Chinese above Tachin, near the sugar mills. The King sent Phra Mha Tape to catch the rebels. As he and his party came near the rebels they were fired upon, and Mha Tape was mortally wounded in the abdomen. He was brought to Bangkok, and died soon after. The rebellion increased, and the king ordered in the Peguans and others to guard the city. The palace was strongly guarded, and all the passes leading to Tachin and Lakonchame were closed and guarded against the Chinese.—The king now sent the Phra Klang with his sons, and Chao Sar Chin the sugar agent, with others to quell the rebels. In about three weeks they succeeded in suppressing the rebels, many of whom they caught and murdered in a cruel manner. The number of Chinese killed in this affair is said to be about three hundred.

The Phra Klang and his party had returned but a short time before the Chinese at Patru on the Bangkok river east of us, rose in rebellion. It began in this way: Chao Kun Bodin was on his return from Cambodia, and the Governor of Patru with his men went out to meet him. Soon after the Governor left, the Chinese in the place rose up, took the fort, killed the Governor's head wife, and made prisoners of the Siamese in the place. Several wealthy Chinese joined this rebellion, and the news of it created much alarm. There was 100 piculs of gunpowder in the fort, six or eight can-

non, and a variety of small arms. It was feared this rebellion would spread south and east of Patru, and to cut off all communications from the place; the King ordered the ships "Neptune" and "Favorite" which were outside the Bar, to the mouth of the Bangkok river, and there anchored. All the schooners, even Mr. Hayes', were manned and sent off. The Phra Klang and Phra Nai Wai were hurried off by the King with some 2,000 soldiers. When Chao Kun Bodin came up, the Phra Klang joined his forces with him, and they attacked the fort. The Chinese made a feeble resistance, and the Siamese soon captured it. The governor of the place was killed in the attack. The Siamese on taking the fort, killed all the Chinese they could get hold of. Report says 3,000 were killed, but I think not more than 2,000 were killed. Some five or six hundred of the Chinese were sent to Bangkok prisoners.

During all this time, trade of nearly all kinds was at a stand. In fact Captain Brown and Mr. Hayes have not sold any goods for two months past. There is now a rebellion among the Chinese above Ayuthia, and war boats and soldiers have been sent up to quell them. There are but few Chinese in that region, and they will probably soon be subdued.

These events show how feeble the Chinese are in comparison to what they have been supposed to be. Oppression is probably the cause of these rebellions.

Before I came to Siam, I was told that more than one half of the population of Bangkok were Chinese. But I have now been nearly all over the city and suburbs and am fully persuaded not one twelfth of the population are Chinese. Nearly every event that transpires affecting the people here goes to sink the Chinese. They are now despised worse than ever, so much so, that all who could get off in the Junk have done so. Four of the disciples have gone, and others would have been glad to, had they been able. The Junks hurried off a month earlier than usual the present year. It is customary for them to rig out their long boats and go to their temples below us in procession to make offerings, but nothing of the kind this year.

July 3. Our labors among the Siamese are much the same as when you were here. Br. Jones has relieved me greatly in the various labors which I tried to perform alone during his absence. We are now printing the Old Testament Biography, which I hope to complete in two months more. We shall then, if the Lord will, commence printing the New Testament. Bro. Jones has prepared a new Tract since his return, entitled an "Exhortation to Wise Men," which when printed and circulated I hope will do much good.

The call for books remains about the same as when you were here. O that we could see some anxious sinners inquiring after the truth among the Siamese.

No great change has taken place among our Chinese brethren. They continue their labors about the same as they did when Bro. Goddard was here. Their prospects are not so encouraging.—The assistant, Hong Kit, appears faithful, and continues the morning, evening and Sabbath worship as formerly. I do not hear of any enquirers.

Nai Mote, the Siamese nobleman, who has been making an engine lathe at our place, has built a machine shop on his premises 130 feet long, and about 13 feet wide. It is a much neater shop than the one built by the Prince. I think he will make more machines than the Prince.

Your letter from Angkor to Bro. Jones has been received. Most deeply do we sympathize with you in Mrs. J's sickness, and all your trials. We wait with great anxiety to hear from you on your arrival in the United States. And now I must close. Mrs. C. unites in much love to yourself and family. The Lord be with, and bless you.

Yours affectionately,

J. H. CHANDLER.

Four sugar mills and an immense amount of property has been destroyed.

## CONSISTENTS TO PROBUS.

MY DEAR PROBUS.—In relation to the first point of your last letter, I agree with you that things themselves lawful, are not always expedient.—There may be cases in which it may not be best for a minister of the gospel to use his liberty in this particular; and yet this law of expediency admits of so much latitude, and is of so convenient an application, that it is hardly safe to resort to it except in very peculiar cases. And I believe as a general thing, the pretended neutrality of clergymen in politics occasions more difficulty and dissatisfaction than would the frank avowal of their opinion, and the open expression of that opinion at the ballot box. I would not, to be sure, have them rabid, noisy partisans; I would not have them, whether in the pulpit or in the streets, make the vexed question of politics the subject of discourse, much less of controversy; but here, as in all things, they should let their moderation be known to all men; and in this respect especially should be an example to their flock. So far as my own observation has extended, those pastors who have pursued an independent course upon this point, have commended themselves to the candor and intelligence and piety of the community.

But enough, and perhaps too much of this. And yet the relation of Christianity—to the church—the ministry, to politics, is one of no inconsiderable importance, and is worthy of a more thorough and extended discussion than we shall be able to give it in this desultory correspondence.

I have been pleased and instructed with your exposition of the scriptural pre-requisites to Ordination; and yet you will allow me to say, my dear Probus, that it does not quite reach what I was desirous of eliciting by the question. I doubt not by the closing suggestion of your letter, that you have some reserved thoughts upon the subject with which you intend to favor me in a subsequent letter. You intimate that in addition to the scriptural qualifications, there are things "not essential, but desirable," for a candidate for the sacred office. Have the scriptures then overlooked things desirable in the ministry. If so, it might be well to specify some of these things. You know the subject of Ministerial Education is one of peculiar interest at the present time; and I doubt not that your experience and observation will enable you to say something instructive upon this subject.

Yours in Christian love,

CONSTANS.

HARVARD COLLEGE.—The Boston Daily Advertiser announces the resignation of the Presidency of Harvard College, by Mr. Everett. His place will be filled, we presume, by some one in the Unitarian faith.

## New York Correspondence.

New York, Dec. 1, 1848.

MESSRS. BURN & SMITH.—As your last paper informed your numerous readers that Rev. O. C. Wheeler and wife had been recently appointed missionaries to California by the A. B. H. M. Society, perhaps they will be pleased to read this hasty sketch of one or two interesting occurrences.

Last evening (Thursday) the large church of Rev. Dr. Cone was filled with persons who assembled to hear our brother's farewell address, and give a parting assurance of fellowship and sympathy to him and his companion.

After prayer by Rev. Mr. Mason, of the Williamsburg church, and other devotional exercises, Rev. B. M. Hill in a brief, but eloquent statement, sketched the history of this new and important mission, with its ripening promises of success.—California, of itself, is a great country; and, as a territory of the United States, is worthy a large place in our thoughts and prayers, and plans.

Mr. H. stated, in comparison, that if one should measure off the distance from the mouth of the Mississippi to the northwest corner of Illinois; thence easterly to Lake Erie; thence southerly to the Cape of Delaware; and from that point back to the first named starting place, it would be no larger an area, thus bounded, than California.—(enough to make ten or twelve of our largest States.) Much of its surface is, perhaps, less fitted to agriculture than most of our older territories, but is supposed to be rich in minerals, and, upon the borders of the Pacific there is a wide belt of fruitful soil. Upon that far-off shore are several important seaports and harbors, the chief of which is San Francisco, in whose ample bay, it was said, the navies of all the world might ride safely in any weather. There, too, is a rapidly increasing population, now numbering about 1200 of our own fellow citizens, and enough others, of Californians and Indians, to make up a census of nearly ten thousand. As yet they have no evangelical church in that city—no preacher of the gospel of Jesus Christ. This day, two months, it is hoped that Bro. Wheeler and his wife will be there, with three other missionary families, all at once to embark and lay the foundations of religious institutions.

Brother Wheeler was then introduced to the audience, and gave a succinct account of his religious exercises from childhood to the present, giving special prominence to those that related to his newly chosen field of labor. Three weeks ago last Monday he was asked by the Home Mission Secretary if he would go on a mission to California. For ten days and nights his thoughts were anxious, and his rest disturbed; till, at length, with his companion, after "strong cryings and tears" before God, the light of heaven beamed in upon their souls, and they felt it was their duty to go. The next day they were unanimously appointed by the Acting Board of the Society; since that time they had been very busy, of course, settling all their affairs as for life; superintending the preparation of their outfit, &c. &c.; and yet they were happy—happy in God, and confident of being in the pathway of obedience and usefulness.

After a very affecting and appropriate address, Bro. W. bade us an affectionate farewell, which was listened to in the profoundest silence, save as it was broken by sighs and sobs of sympathy and personal grief.

In behalf of the Society, and of the Board, and for the crowded congregation, Rev. H. Davis, of the Cannon st. church in this city, then gave our brother, "ready to depart on the morrow," the right hand of Christian fellowship, with several very pertinent and interesting remarks. The exercises were closed with prayer by Dr. Cone, and the benediction by Rev. S. S. Wheeler, brother of the missionary, and formerly of your State.

Surely the angels must have hovered over Broome street last evening with more than usual interest, for besides all this, only a few blocks off, in the same street, a Presbyterian brother was being simultaneously set apart to the same work, for the same field.

To-day at 12 o'clock, a large concourse assembled at the river side to take the last look, and give the last friendly grasp, and repeat, perhaps forever, the sad words of adieu. The missionaries were cheerful and happy, I should judge, though tears would start up as loved one after loved one, with brimming eyes came up, and said, "May God bless you! farewell—farewell!" And off they started, in the gallant steamship *Falcon*, for Chagres, via Havana and New Orleans. At Chagres they disembark, and cross the Isthmus of Darien, to Panama on the Pacific, where they expect to take the *California* for San Francisco, where, it is hoped, they will arrive in six or eight weeks, after traversing more than 7,000 miles. Let the friends of Christ, and especially our own brethren and sisters, frequently remember these loved ones before the mercy seat of heaven.

ROYAL.

## Power of Truth.

MARLBOROUGH HOTEL, Boston, Nov. 28, 1848.

While philanthropists in this country are making great efforts to Americanize and Christianize our immigrant population, their charities do not end at home. It is gratifying to know, that they are not forgetful of their neighbors in the North.

A practical illustration of this was furnished on Sabbath evening, in the large audience assembled at Bowdoin Square Church, to listen to statements of Rev. Dr. Cote, in reference to Christianity in Lower Canada.

Dr. Cote is a native of the region, formerly a Roman Catholic priest, now connected with the Grand Ligne Mission among the Canadian French. He gave a graphic sketch of the progress of the Gospel among his people, attributing its origin to a single Bible from Boston.

He said about 80 years ago a family emigrated from Halifax to Boston. Their daughter, Mary, a young girl, was employed by a pious lady, who gave her a French Bible. This so alarmed the parents that they immediately embarked for Canada. But Mary carried to their new home this Bible, and through a very long life it was her companion, perused with the oft-repeated prayer, that she might not die till she should understand the salvation it revealed.

She lived at Grand Ligne, and when she heard the children talking of a new teacher that had come there, hope brightened. She immediately sought instruction from the missionary, and by his aid was enabled to understand the Gospel, and embrace it. In joy she summoned her thirteen children, told them of her peaceful turn, the Saviour, and obtained from each, a pledge to abandon all religion, but that which was taught

in the Bible. Almost a century, she had lived in darkness, now she had the light of life. Four months afterwards she was called, as the Missionary believed, to join the "general assembly of the first born." But the lustre of her religious character made such an impression upon her children and neighbors, that many of these were led to seek an interest in the same Book.

In another place, a few miles distant, a Bible had been the means of producing a great change. Four brothers from that place, having come to Hinsdale, Mass., to reside, were persuaded to read the Bible, which resulted in the conversion of some of them. When the mother was informed that her sons had apostatized, she sent for them to come home. The oldest went, carrying his Bible, but finding he could not persuade his mother, he returned. Shortly after he left, the mother, discovering the Bible, while her heart tenderly yearned for her son, thought she would see what had become of his head; she read and believed.

Another son, 15 miles distant, hearing that his mother had apostatized from the Roman Church, hastened to reconvert with her. But putting her precious Bible into his hand, she gently said, "my son, if you will read this book, you will better understand the reasons of my changing my religion." He carried it home, and as his neighbors came in to condole with him on account of his mother's apostasy, he requested them to suspend their judgment until they should have read the book; to which they assented. After a few weeks fifteen families, with this son, sent to the Mission for a teacher. This village is now called Berea.

About the same time an aged man from Oregon, having owned a Bible 50 years, and finding none willing to read it, sent it to his son in Canada. It proved not only the means of his conversion, but the conversion of many others. Dr. Cote said these cases, and several similar ones that he mentioned, showed that this was evidently the Lord's work.

In 1839, he said, by invitation Madame Feller visited New York, and made the benevolent community in that city acquainted with the condition and place of the Grand Ligne Mission. They immediately contributed liberally for the erection of a mission house, school house, and chapel.

About the same time a priest in Canada renouncing Romanism was providentially directed to the mission, and though an infidel, was converted, and became tutor in the school for educating Colporteurs and Evangelists. This was the speaker, Dr. Cote, and the cry of his heart has since been, O, for the mercy of God to his poor deluded countrymen! O, that they might receive the light of life!

Since the commencement of this mission, nearly 400 had been converted, and between 5000 and 6000 brought under the elevating influence of the Sacred Scriptures. A large number of Bibles had been distributed the past year than during the six years preceding, and in several parishes large numbers of Tracts have been sold.

It was the policy of the mission to establish Protestant Schools as widely as means would permit. These were not only instructing the children in the Word of God, but through them bringing their parents also to read it. And these Protestant villages were advancing beyond their neighbors, intellectually, socially and morally.

But for three years its means had been less and less. They had reduced their personal expenses to the smallest possible amount, had been obliged to close four schools, to relinquish two of their missionaries, and dismiss nine of the twenty-four students preparing for mission labors. In these trying circumstances, they thought they ought again to appeal to the United States for aid.

Aside from this pecuniary embarrassment, the prospects of the mission were never brighter.—There never were such facilities for publishing the Gospel, and never so many willing to listen to its instruction. Multitudes are ready to say they no longer believe in the efficacy of any cross but that one sacrifice of the Son of God for the sins of the world.

This address was followed by very able appeals from Rev. Dr. Church and Rev. Mr. Barnard, in behalf of the Canada Mission. Dr. Church said that the Angel of the Covenant had appeared in Canada, and the Macedonian cry came over us from its French population, and should we turn a deaf ear to this call from our perishing neighbors for the bread of life? He said, if this Mission was sustained and enlarged, the prospect was, that in a little time, that whole region would be evangelized—would be delivered from the iron yoke of superstition, and enjoy the light and freedom of the glorious Gospel of the Son of God. A fire had been kindled there, which he believed would burn till all the dross of idolatry was consumed, and the church should there become as it was designed every where to be, "the light of the world."

A. D.

## Rebuilding of the Jewish Temple.

It is stated, but we know not on how good authority, that the Turkish government has granted to the Jews of Palestine permission to erect a temple on Mount Zion, at Jerusalem. The announcement of this event has animated the Jewish people with new hopes, and excited an anticipation of a speedy restoration to their former condition as an independent nation.

M. M. Noah, of New York, a prominent Jew, and extensively known as the editor of several political papers at different periods, delivered an address at the Hebrew Synagogue in Crosby street, New York, on Thanksgiving day, for the purpose of arousing the attention of the Jews in this country and securing their cooperation in this effort to rebuild their ancient temple. The Tribune publishes a report of this address, from which we select a few extracts.

"We cannot at this moment tell what important results may grow out of this permission to build a magnificent Synagogue in Jerusalem. One right conferred, one prejudice removed, leads to the enjoyment of other rights, to the removal of other prejudices, and finally the nation begins to lift up its head; education completes the great work, and the Jews of Jerusalem, the great defenders and exponents of the law, become enlightened and liberal citizens, qualified to be intrusted with higher powers."

"Let us not believe that, although ours is admitted to have a divine origin, that salvation is for the Jews exclusively. Salvation for the Gentiles is equally included; he who made the whole earth will protect all his children in it. We are the altar of the Sanctuary, on which it is said, a fire shall burn which never shall be extinct; but that fire shall animate and revive all creation alike—the Gentile shall stand before its light, and rejoice

in the warmth which it imparts. Had it not been for Christianity and Mahometanism which sprung up upon the ruins of our nation, and raised aloft our prostrate banner, Paganism would still have flourished; every god would have been worshipped but the true and living one; the heathen would have triumphed in this very day, and all would have been darkness and desolation. From among a few of our people, God raised up a new sect, which, with the descendants of Joshua, maintained in part his divine attributes, and did not surrender his divine precepts. This intermediate power, though intolerant and persecuting, has still stood between us and utter destruction, and now eight millions of the chosen people—the same people who were at Sinai, Babylon and at Zion, stand forth in the presence of all the earth, the miracle of God's providence; and Christian and Mussulman will march before them in the great advent of the Restoration, surrendering their trust, giving up their guardianship, and cry aloud with our great prophet, 'Prepare ye the way of the Lord, make straight in the desert a highway for our God,' and this advanced guard will bear on their banner, as they pass beneath the triple walls of Jerusalem, that verse from Scripture which has ever been our guide, 'Yet I am the Lord thy God, from the land of Egypt, and thou shalt know no God but me; for there is no Saviour besides me.' Oh, children of Israel, you know not the great destiny which is in store for you! Study to deserve it, study to meet it and to merit, by the practice of many virtues, by toleration and good faith, mercy, charity, and forgiveness."

The following paragraph of the address, with which we close our extracts, asserts a fact at once novel and important, and which we apprehend will elicit no little examination and discussion:—"It is not the least curious in the erection of this new edifice in Jerusalem, that we can direct the builders to the spot where all the materials of Herod's Temple yet lie in silent grandeur. Beneath the Mosque of El Ake, the great chambers, the immense granite pillars, the magnificent marble columns with exquisitely carved tops and bases, the richly ornamented gates, the reservoirs still filled with water, in which the Priests and Levites bathed, are at this day to be found, not crumbling in ruins, but erect and majestic, and have been explored within the last two years by one of our people, now a resident of this city, proving, beyond doubt, the error of that prediction, which declared that not one stone of that temple shall stand upon another. At this particular crisis of affairs in Europe, this small sign will arouse the Jews in every direction."

From the Western Christian Journal.

## Western Baptist Theological Institute.

The farm of 178 acres bought on the Ohio side of the river for the site of the new Literary Institution to take the place of the one over the river, is now considered a great bargain. \$440 was paid an acre; but the company have already contracted small portions of it for \$1,500 per acre—and much of it will bring \$2,000. Mr. N. Sage is the General Agent of the company, now being on the place at a salary of \$1000 per annum. A great sale of lots will take place in the spring, and 1,000,000 of brick will be put up on the place within the next 12 months.

The new Institution will stand on one of the most delightful eminences in the neighborhood of the city of Cincinnati, and one mile from the corporation line. The success of this enterprise is certain. What effect it may have upon Covington Institute, time will determine.

FAIRMOUNT.

## Hoped Conversions.

Twenty-five in Logan City, Ky.; 43 in Palmyra, Mo.; 25 in Neosho, Mo.; 10 in Warsaw, Mo.; 34 in Mt. Horeb, Mo. Within the last two months, 1000 are supposed to have been added by baptism to the Tennessee churches. Chickasaw county, Miss., 20. Yalobusha, Miss., reported 500 baptisms and 7 new churches; 35 in Montgomery, Ala.; 24 in Long Run church, Ky.; 25 in Portsmouth, Va.; 60 in Fayette county, Va. Some 200 were baptized by L. Waller, in Louisa county, Va.; 52 in Oakland, Miss.; 38 at Bradley's Creek, Tenn.; 40 in Harrisonville, Mo.; 8 in Fulton, Mo. In Western Pennsylvania many conversions are reported. 19 in Wood county, Va.; 20 at Pilgrim's Rest, Miss. These have taken place under Baptist preaching.—B.

UNION ANTI SLAVERY BAPTIST ASSOCIATION, met with the Clear Creek church, Highland county, O., Aug. 21st. Introductory sermon by D. G. Lett, W. Sheldon moderator, J. T. Ward clerk.—Churches 16, baptized 81, by letter 33, dismissed 24, excluded 35, restored 10, died 11, present number 814. Missionary Lett had travelled during the year 3,000 miles, preached 285 sermons, and baptized 15. His missionary books were extended to embrace Ohio, Michigan, Indiana and Illinois. A collection of \$11 was taken up for the Association. Meets next year with the Beaver Creek church in Mercer county, O., Thursday before the 1st Sabbath in Sept. '49. This association is composed of colored brethren. The mechanical execution of the minutes is as good as any that we have seen this year. Success to our colored brethren.—B.

PRESENT FROM THE POPE.—The Journal of Commerce of Tuesday says: "It will be seen by the proceedings of our Common Council last evening, that His Holiness the Pope has presented the city of New York with six historical medals, as an acknowledgment of the good feeling exhibited toward him by our citizens."

Times change, and men too, sometimes. There was a time when the pope of Rome would not have condescended to make a present to a Protestant city. Such Popes as Hilanderbrand, would have preferred to ride on a horse to a ride on the wheel, or a general *auto da fe*, instead of making them presents; but these times have gone by, and Popery must seek other means to perpetuate itself.

A REVELATION.—It is said that the Shakers of Alfred, Me., have had a revelation, in which they are commanded to abstain from the use of swine's flesh; and they obey it with scrupulous exactness. The Shakers believe in revelations, but we don't remember of their ever having had one that interfered with their financial resources.

REDUCTION OF POSTAGE.—A correspondent of the Journal of Commerce writes from Washington that, "The Postmaster General, in his forthcoming report, will recommend a reduction of letter postage to three cents. Congress is now quite prepared to adopt that suggestion."

## THE KENTUCKY CONVENTION.—The Kentucky

Yeoman is out against stirring the subject of emancipation in the approaching Convention. The editor thinks it is best to let it alone; or if it is intended to make it a part of the new Constitution, this point should be fairly understood by those opposed to it before the election for delegates comes off.—The principal objection which he urges against any action on the question by the Convention is not a sound one. He says, "let us act in good faith, and leave the slave question to the cases that are gradually but surely working all that anti-slavery men can ask." He then goes on to show that free labor is cheaper than slave labor, and concludes that "let alone, in the next fifty years slavery in Kentucky will be extinct." If this is so, what harm can there be in hastening its downfall? Why let it alone for fifty years, when according to his own statement the very existence of the Institution is but a bill of expense to the holders of slaves? It is probable that there are men enough in Kentucky who think differently from the editor of the Yeoman, and who, when the time arrives, will show by their votes that they wish to have something done with slavery, without waiting for a natural death.

The Treasurer of the Missionary Union acknowledges the receipt of \$5,747 79, for the month ending Nov. 1, and a legacy of \$350, from Miss Betsey Loomis, of Suffield, Ct., per Gamaliel Fowler, executor, making \$6,097 79. Total from April 1, to Oct. 31, \$38,022 74. About \$70,000 more will be wanted before the first of April next to meet the necessary expenses of the Board, from which the receipts of November are to be deducted. There is no time to be lost in making exertions to raise this sum.

MURDER IN SPRINGFIELD.—The Springfield, (Mass.) papers relate the circumstances, as far as known, of a horrid murder, which was committed in that town on Thursday night, Nov. 30. Mr. Edwin Clark, who had been employed in the Machine Shop of the Western Railroad, was found dead in Lyman Street, near a bowling alley, early on Friday morning, under circumstances which led directly to the supposition that he fell by the hand of an assassin. Marks of blood were discovered near Main Street, which could be traced, with other appearances of violence, to the spot where the body lay. He was seen in the bowling alley in the evening of Thursday, (Thanksgiving) between the hours of half past seven and nine o'clock;—and the next morning was found dead within a few feet of the bowling alley. The coroner's jury returned a verdict of murder. It is supposed he was knocked down and then strangled to death, from the fact that prints of fingers were found on his throat. He is represented as having been a man of temperate habits. He leaves a wife and three children to mourn his untimely end. A reward of \$200 has been offered by the select-men of Springfield for the apprehension of the murderer.

Bowling Alleys have become a very common affair of late years. It was recently stated by a member of our Common Council, in a meeting of that body, that there were no less than twenty-six of these nuisances in this city, and a petition was then pending before that meeting for license to open another! These dens of iniquity are patronized by the young men of the city—clerks and apprentices. The expense of sustaining the alleys was estimated by Alderman Shepard, at nineteen dollars a day. Allowing nineteen of the twenty-six to be in operation, the cost of supporting them would be upwards of 360 dollars a day! We leave it for those who have young men in their employ, to decide whether any of this money is taken surreptitiously from their money drawers, and would refer them to the almost certain ruin which awaits the young man who becomes a frequent visitor of these establishments. Liquors are kept at these places, and it is not to be supposed that young men will go there without indulging in the social glass, thus forming habits that are pretty sure to end in a life of confirmed dissipation. "We are not aware of the extent to which gambling is prosecuted at these places, but it is not to be expected that such places can be patronized without the practice of this vice.

Our city is also well supplied with Billiard tables, with drinking rooms attached, where young men can ruin their characters with the utmost facility. We are not familiar with the law respecting these places, but our impression is that there is a statute which permits of this being licensed. Such a law should be repealed at once; but before this can be done any promising young man may be ruined. Cannot something be done by which all the young men in the city shall be allowed the benefits of the reading room and library of the Young Men's Institute?

## Robbery in Suffield.

Two daring robberies were committed in Suffield last Tuesday night. Two men, who, we understand, had been employed at Windsor Locks, broke open the house of a Mr. Adams, and demanded his money, threatening at the same time to take his life if he rose from his bed. He told them where the money was, which they secured, (about \$40 only.) In the mean time, a female who slept in the story above, came down with a light to see what was the matter. The robbers ordered her to extinguish the light, which she refused to do, when one of them fired a pistol at her head. She raised her arm above her head, and received the ball near the shoulder, fracturing the bone. They then gave her a heavy blow on the head, which broke the skull. They proceeded to another house which they robbed, but only succeeded in getting about twenty-five dollars.

The deputy-sheriff of Suffield, with other citizens, traced them to this city on Sunday morning, and succeeded in capturing both of them in the course of the day; when they were handcuffed and taken back to Suffield for examination.

WANT OF PASTORS.—At the recent meeting of the Pennsylvania Baptist Convention, the Rev. T. F. Caldwell stated, that in the United States, while there are more than 10,000 Baptist churches, the number of ministers does not exceed 6000; leaving 4000 churches without pastors, and this deficiency is daily increasing. For new churches alone 600 ministers are needed per annum.

KENTUCKY.—The Louisville Examiner of Nov. 25, says: "The subject of emancipation is becoming more and more the engrossing topic throughout the State. Even in neighborhoods, in which the discussion of the subject has been unusual, men, when they now meet together express their opinions freely. A great change has come over the people of this State."

A COMPARISON.—Western Virginia 38,500 square miles; Western Pennsylvania 33,000 square miles;—but Virginia 5500 square miles.

In 1830 Western Virginia had 400,000 inhabitants, and a half to a million at the same time Western Pennsylvania 300,000 inhabitants, 15 to the square mile. W. Virginia contained 432,000 W. Pennsylvania 515,000. W. Virginia gained one and a half to the square mile, and Pennsylvania one.

Geological surveys of the two the soil of Western Virginia is better than Pennsylvania, and mineral wealth. The climate of Virginia is unusual. The hills are not so steep, and the soil of the State is numerous and causes the difference?—Wheat, Slavery, and nothing else. In Virginia to-day would be the latest State in the Union.

THE CHOLERA.—We perceive papers that







## Poetry.

For the Christian Secretary.

"This is my comfort in mine affliction."—Ps. 119, 50.

She is an angel now.

A golden coronet is on her brow,

And clothed in robes of beauty bright.

She lives, and sings in realms of endless light.

My heart is lone, and ever will be sad;

That smile that often made my young heart glad

Will ne'er on earth greet me in love again.

That breast on which my infant head hath lain,

And where in later years I loved to pour

My joys and sorrows; feels no more,

Nor pain, nor pleasure from my changing fate.

That eye, where with reproof love ever met,

And whose approving glance I prize so much,

Is closed and dull. Death's cold and icy touch

Hath chilled that gentle, loving form to stone,

And I am left in bitter grief alone.

Oh, did our life end here, well might I mourn

In hopeless misery. Forever torn

From my embrace. O gone, forever gone.

How could that dreadful thought be borne?

But Hope's bright star lights up the gloom,

By Faith I now can look beyond the tomb.

By Jesus' glorious sacrifice he gains

An entrance to that fair and blissed domain,

Where neither sin nor grief can ever come.

She looked to Him with faith's confiding love.

Who was her bright example. Trusting Him,

She joyfully descended to the stream

That doth divide that better land from ours.

And now, I trust, around the throne she pours

Her song of triumph and rejoicing praise.

Ah! can I now complain? now can I raise

One note of sorrow? 'Tis sometimes I mourn

My loneliness, I am by this upborne,

That when this vale of tears is safely past,

I too, may reach that glorious home at last,

And then, oh! then we'll meet, no more to part—

That thought may surely calm my sorrowing heart.

Oh ye, who say that after this strange life

Is o'er; that when is closed this scene of strife,

With all our thousand ills, that all is o'er;

That then both soul and body are no more;

When your dearest friends are called to die,

And Death has closed for aye, the loving eye—

How then, that dreadful thought can ye endure,

That ye shall never, never see them more?

Nov. 1848.

Religious & Moral.

## John Randolph.

One of the most remarkable men that ever lived was John Randolph of Roanoke. He was born on the 2d of June, 1773, at Matox, the seat of his father, three miles above Petersburg, Va. In his veins were blended the aristocratic blood of England and the blood royal of primitive America. His lordly bearing, aboriginal descent, eccentric character and extraordinary eloquence early fastened the attention of his countrymen upon him, and through many years engrossed popular regard to a wonderful degree.

Mr. Randolph made his first appearance in public life in 1799, as a candidate for a seat in Congress, and was elected.

When he entered Congress, his youthful aspect, among other striking traits, attracted universal surprise. As he presented himself at the clerk's table to qualify, the official demanded his age. "Ask my constituents," was the characteristic reply.

Mr. Randolph soon became a marked man in the national councils. His fearless thought, pungent language, withering sarcasm, and general power as a prompt and passionate debater attracted the admiration as well as excited the dread of all parties within Congress and without.

John Randolph was about six feet high. He had elevated shoulders, a small head, and a physiognomy all the parts of which were entirely unintellectual except the eye. His hair was dark, thin, and lank, and lay close to his head. His voice was shrill as a life, but its clear, shrieking tones could be distinctly heard by a large audience.

The muscles and skin about his face were shriveled and cadaverous like wrinkled parchment. His whole form was so attenuated and meagre, that, tall as he was, his acquaintances supposed him not to weigh more than a hundred and thirty pounds.

The author of Clinton Bradshaw, who enjoyed a favorable opportunity of observing this strange being, has given us the following graphic description of his person, habits, and manners:

"His long, thin legs, about as thick as a walking cane, and of much such shape, were encased in a pair of light small clothes so tight they seemed part and parcel of the wearer. Handsome white stockings were fastened with great tidiness at the knees, by a gold buckle, and over them, coming about half way up the calf, were a pair of what I believe were called hose, country knit. He wore shoes. They were old fashioned, and fastened also with buckles—large ones."

He trod like an Indian, without turning his toes out, but planking them right ahead. It was the fashion in those days to wear a fan-tailed coat; with a small collar, with buttons far apart on the back, and but few on the breast. Mr. Randolph's was the reverse of this. Instead of being fan-tailed, it was what I believe the knights of the needle call swallow-tailed; the collar was immensely large; the buttons were in kissing proximity, and they sat as close on the breast of the garment as the fasteners at a crowded festival. His waist was so remarkably slender that, as he stood with his arms akimbo, he could easily, as I thought, with his long bony fingers, have spanned it. Around him, his coat, which was very tight, was held together by one button, and, in consequence, an inch or more of tape, to which the button was attached, was perceptible where it was pulled through the cloth. About his neck he wore a white cravat, in which his chin was occasionally buried as he moved his head in conversation; no shirt collar was perceptible; every other person seemed to pride himself on the size of his, as they were then worn

large. Mr. Randolph's complexion was precisely that of a mummy—withered, sallow, dry and bloodless; you could not have placed a point on his face where you would not have touched a wrinkle. His lips were thin, compressed, and colorless; the chin, beardless as a boy's, was broad for the size of his face, which was small; his nose was straight, with nothing remarkable in it except that it was too short. He wore a fur cap, which he took off, standing a few minutes uncovered. Fancy a dead man struck into life by lightning, and all his life in his eye, and you have a picture of John Randolph."—*Magdon's Orators of the American Revolution.*

## The Missionary's Father.

At the recent meeting of the American Board, we noticed an old man of mild and pleasing aspect, as one who had suffered and profited much by affliction, and whose appearance indicated a poverty like that of the old disciples. He was absent from no meeting, and manifested all the interests of a joint partner in the concern. While contributions of fifties, and of hundreds, and of thousands, were pouring into the treasury to relieve it from its debt this good old man leaned towards us, as we were seated at the "reporter's desk," and requested us to take a small piece of paper, and to write on it for him these words:—"From a Missionary's Father." He took the paper thus inscribed, and rolling in it a single dollar note, taken from a slender stock of money, passed it up to the table of the treasurer, whose anxious visage was beginning to soften down into something like cheerfulness.

We were struck with this as one of the lesser and unchronicled incidents which contribute to swell the tide of holy emotion at such a consecrated hour. We thought of her of whom it was said: "She hath done what she could;" and of another of whom it was said: "She hath done more than they all." Here was one who had invested in the missionary enterprise, perhaps his dearest treasure, the child of his affections and old age, the pride and solace of his heart. He had parted with the very staff and stay of his declining years to help on the good work; and now by this one more offering from his scanty funds, was showing himself satisfied, with his great investment, contented with its present and prospective dividends, and anxious to take all the additional stock he could procure.

We thought that such a meeting as that must be intensely affecting to a "missionary's father."

We thought it a question painfully doubtful, whether our own present degree of faith and zeal were sufficient to enable us to part with an endeared and precious child, all fitted and polished to the work, to go forth into that great field, to labor for Christ at a returnless distance from our side.

And we thought, too, that when the people of God shall love their Lord and his kingdom enough to give up their best trained, and most creditable, and most reliable children, to the missionary work, there will then be no lack of dollars, and no deficiency of prayers, such as should annihilate "that miserable monster of a sixty thousand," and cause his ugly and frightful visage to be forgotten.

Christian friend, you call yourself the friend of missions, will you give up your son to the work, and feel it an honor and a joy to have him accepted and worn out in it? And if not, how much will you gladly give to be excused from becoming a "missionary's father," and to buy off your idolized darling from his share in the toil, the suffering, the triumph and the glory!

—*Boston Recorder.*

From the Watchman of the Prairies.

Lacomics.

Lucian, in his life of Perigrinus, says that he acquired great wealth by deceiving the people called Christians. The case is altogether different in the present day. Now, one of the hardest things in the whole range of human exertions, is to induce them to do what they know and acknowledge to be their duty.

That man must be in a very bad case, who has the prayers of all good men against him.

Be it our care to become vessels of gold and silver, but, if such, we are not to break in pieces the vessels of earth; that belongs to the Lord, who possesses a rod of iron.

Those who would lay up property, so that they may spend the evening of life in retirement and the enjoyment of wealth, have mistaken the road to heaven.

Learning that wantons in irreligion may, like the Sirius of Homer, flash its strong light upon us; but though brilliant, it is baleful, and while it dazzles, makes us tremble for our safety.

No man ever prayed well at the monthly concert, who had not previously determined to give according to his ability.

Satan will never disturb a false peace, for he is its author.

The cares of the world will not injure our religion, if we feel them to be crosses.

To be ignorant of the past, is to entomb the future—to be a child forever.

He who will not believe anything which he cannot comprehend, must either have a very long head, or a very short creed.

The first object of infidelity is to destroy God; the next is to destroy man.

Religion can never be destroyed in the

world so long as man is miserable, and so long as he suspects that his unhappiness is the result of guilt.

It is better to correct one fault in ourselves, than to find a hundred in our neighbors.

He who will not forgive an injury, breaks down a bridge which might have been spared, even for his own accommodation.

No man can safely go abroad, who does not love to stay at home.

Christ will come and abide with those who prepare a place for him.

There are many who desire a heavenly inheritance, and but few who love the road to it.

Little things are little things, but to be faithful in little things is something great.

P. J.

Hammering out New Truths.

Some may wonder why, amidst all the improvements and discoveries, and progress in the arts and sciences—in navigating the ocean, traveling the country, communicating intelligence, I should not in fifty years' study of theology have hammered out some newism, have discovered some new truth, or some new precept, or new way and power by which to convert and save men. But three considerations show us why religious truth and moral law will remain the same in every age. 1. God, the lawgiver, is without variableness or shadow of turning. 2. The Lord Jesus Christ our Saviour is by the apostle declared to be the same, yesterday, to-day, and forever. 3. Man remains the same apostate, rational, accountable creature, as when God said of him, "his heart is evil from his youth up." Now all the prominent and essential truths of the Bible respect these three objects, which remain the same; and the moral precepts which constitute the law of God, and which result from the relations of these objects, can never change. When God changes, and Christ, and when man is born a holy, or an irrational creature, then divine truth will change, and so will moral law; and public religious instruction must become another thing than what it was fifty years since, and another from what it now ought to be. Until all these great objects undergo an essential change, and God, and Christ, and man, become other sort of beings, we shall have no new religious truth or moral law, than what the Christian church have long known. And until such a revolution be effected in the intellectual and moral universe, as never has been, and never can be, we must be content with the perfectly intelligible revelation God has made of himself in the Scriptures.—*Dr. Snell's Semi-Centennial Sermon.*

For the Christian Secretary.

Biographical.

Died in Union, Sept. 8th, Mrs. Saviah, wife of Mr. Eleazer Bugbee, aged 66.

Sister Bugbee has been a member of the Baptist church in Eastford for nearly seven years. She, together with her husband, entered the church in advanced age, and now he is left to serve alone, and mourn her loss. May this affliction "work for him the peaceable fruits of righteousness."

In Union, Friday, Sept. 22, Mrs. Betsey, wife of Mr. Amos Bugbee, and daughter-in-law to the former mentioned, aged 52.

The subject of this notice has long been a faithful disciple of Christ: her union with the Baptist church in Eastford has been most happy for over 26 years. "Blessed are the dead which die in the Lord."

In Union, Friday, Sept. 22, Mr. Isaac N. Leonard, aged 21. Also, at the same place, Oct. 4, Ejenus, son of Mr. George and Mrs. Nancy Leonard, aged 2 years and 6 months.

Br. I. N. Leonard was a worthy and beloved member of the Baptist church in Eastford. As a man, he was kind and benevolent; as a Christian, consistent and active; as a teacher in the Sabbath School, constant and zealous; and such as have read his productions in the Christian Secretary may judge that he promised usefulness. But alas! he is no more. "He will not return to us, but we must go to him." In his sickness he was calm and tranquil, and in death peaceful. "To die is gain."

In Woodstock, Oct. 10, Mr. Stephen Paine, aged 51.

Brother Paine has been an approved and useful member of the Baptist church for about 24 years. He first united with the 1st church in Woodstock, where he remained a member for nearly 13 years; until, locating himself at such a distance from that church, he deemed it advisable to remove his relation to the Baptist church in Eastford, where he walked in her fellowship till the Master called him home. In this lamented death many are called to mourn. He was a husband and father. The lonely widow, the partner of his life, the divider of his joys and sorrows, is now in one sense left to bear the yoke alone; yet even now, with some satisfaction she can review the past, go back in her reveries to the baptismal waters where they together owned their Saviour, and thence down to the period of his dissolution. But her comfort rests in the full assurance that Faith affords her, that her companion has entered "the rest that remains for the people of God." As a husband, he was kind and affectionate; as a father, tender and indulgent; as a citizen, affable and obliging; as a Christian, one who depended much upon the operation of the Spirit, and one who labored efficiently in revivals of religion. But he is no more. The social

circle is broken, the two sons and little daughter he has left behind will no more be favored with his counsel. But the great I AM has promised to be a father to the fatherless, and the widow's God. And may it be their greatest care to be ready to follow their departed friend to the Spirit world, "where there will be no sorrow, not sighing, but where every tear shall be wiped away." May the language of the poet express the sentiment of their hearts:

"Give joy or grief, give ease or pain,—  
Take life or friends away,  
But let me find them all again,  
In that eternal day."

His funeral was attended on the 12th, by numerous friends and neighbors, who were addressed by Rev. John Paine, from Job 16: 22, "When a few years are come, then I shall go the way whence I shall not return."

BUNYAN'S ESCAPES.—Bunyan had some providential escapes during his early life. Once he fell into a creek of the sea, once out of a boat into the river Ouse, near Bedford, and each time he was narrowly rescued from drowning. One day, an adder crossed his path. He stunned him with a stick, then forced open his mouth with a stick and plucked out the tongue, which he supposed to be the sting, with his fingers. "By which act," he says, "had not God been merciful unto me, I might, by desperation, have brought myself to an untimely end." If this indeed were an adder, and not a harmless snake, his escape from the fangs was more remarkable than he himself was aware of. A circumstance which was likely to impress him more deeply, occurred in the eighteenth year of his age, when, being a soldier in the Parliament's army, he was drawn to go to the siege of Leicester, in 1645. One of the same company wished to go in his stead; Bunyan consented to exchange with him, and his volunteer substitute, standing sentinel one day at the siege, was shot through the head with a musket ball. "This risk," Sir Walter Scott observes, "was somewhat resembling the escape of Sir Roger de Coverley, in an action at Worcester, who was saved from the slaughter of that action by having been absent from the field."—*Southey.*

ANECDOTE OF BISHOP BARRINGTON.—A young relative apprised the bishop of his intention of taking holy orders; not that he liked the church as a profession, but because from the bishop (as his near relative, and having much splendid preferment at his disposal) he might naturally expect a benefice. "In truth," returned the prelate, in reply to this frank avowal, "the expectation is not unreasonable. We are closely connected, and I have much in my gift. What would content you?" "From you, my Lord," rejoined the young Oxonian, frankly, "nothing under a living of six hundred a year." "You shall have that provision for life out of the church, not in it. That income shall be assigned you from my private resources. God forbid that I should be accessory to any man's determination to take holy order for sordid motives. The stipulated provision is yours; but mark me, on this condition, that you remain a layman."—*The Closing Scene.*

HONORING THE HOLY SPIRIT.—In a time, says the Puritan, when so few revivals exist, and when the Holy Spirit's influence appears to have been withdrawn from the churches to a great extent and for so long a time, it may be well for ministers to institute a serious inquiry, whether the office and work of the Holy Spirit is enough honored and dwelt upon in their preaching and pastoral instructions? Our own observation of the preaching of others, of course, is quite limited. But we hear the remark often made, that there is a general fault in this particular. If there be, it may be one among many causes and one very material cause, of the lack of revivals over which we mourn; and if there be not, it will do no harm to suggest the inquiry. For doubtless all true ministers of Christ are ready to confess that their great strength lies in the presence and power of the Holy Ghost; and that in order to secure that presence, it is needful to make the work of the Spirit a substantive part of their instructions. The Spirit must be well introduced to our people, if we will have much of His presence among them.

MUTUAL TOLERATION.—This we know that none is fit to pronounce for all the world a judicial, definite, obliging sentence on controversies of religion; but only such a man, or such a society of men, as is authorized thereto by God. And besides, we are able to demonstrate that it hath not been the pleasure of God to give to any man or society of men, any such authority. And therefore, though we wish heartily all controversies were ended, as we do that all sin was abolished, yet we have little hope of the one or the other, till the world is ended; and in the meanwhile, think it best to content ourselves with, and to persuade others unto an unity of character and mutual toleration; seeing God hath authorized no man to force all men to unity of opinion.—*Chillingworth.*

CANDIDATES FOR CONSUMPTION.—It is incalculable what an amount of female mortality is owing to wet or damp feet, and unnecessary exposure to the night air, in attending balls and parties. On New Year's we could not but notice, that notwithstanding the sloppy walking, hundreds of fragile young ladies were defying cold and consumption, with no other protection to their feet than light gaiter boots or shoes, with soles scarcely thicker than wafers. How many of these foolish girls will attain midlife age? Not one in ten. They wear these wretched apologies for winter-shoes

because they fear that thicker ones would look ugly; but they ought to know, that nothing can look well which is unseasonable. The remark is frequently made by men, "That girl is proud of her pretty foot, or she wouldn't wear that shoe;" and if young ladies wish to avoid the imputation of vanity, as well as preserve their beauty, they will wear what is suitable for the season.

And now, in good earnest, resolve to make religion the business of your life; for, after all, that is the one thing, that, strictly speaking, is necessary. All things beside are comparatively little to the purpose of life. I heartily wish you would enter upon a strict examination of yourself, that you may know whether you have a reasonable hope of salvation by Christ. If you have, the satisfaction of knowing it will abundantly reward your pains; if you have not, you will find a more reasonable occasion for tears than can be met with in a tragedy.—*Mrs. Wesley's Advice to her Sons.*

Were I to enjoy Hezekiah's grant, and have fifteen years added to my life, I would be much more frequent in my applications to a throne of grace. We sustain a mighty loss by reading so much and praying so little. Were I to renew my studies, I would take my leave of those accomplished trifles, the historians, the orators, the poets of antiquity, and devote my attention to the Scriptures of truth. I would sit with much greater assiduity at my Master's feet, and desire to know nothing but Christ and him crucified. This wisdom whose fruits are peace in life, consolation in death, and everlasting salvation after death. This I would trace, this I would seek, this I would explore, through the spacious and delightful fields of the Old and New Testament.

A REASONABLE PRAYER.—Josiah Winslow was one of the early Governors of the Massachusetts Colony. It is said that at his funeral Rev. Mr. Whittier, of Scituate, prayed that "the Governor's son might be made half equal to his father." Rev. Dr. Gad Hitchcock observed afterward, "that the prayer was so very reasonable, it might be hoped that God would grant it; but he did not."—*N. Y. Observer.*

SOLUTION OF A GREAT GEOGRAPHICAL PROBLEM.—John Rae, Esq. was sent out by the Hudson's Bay Company in 1846 to survey an unexplored section of the coast extending westward from Parry's Straits, and including the large extent of land called Boothia Felix, and generally represented on the maps as an island. He has accomplished his task, and made his report to the Governor of the Company. He ascertained that Boothia Felix is a part of the North American continent, not an island, but a peninsula, as Capt. Ross supposed it to be. His explorations decide a long mooted question, showing that the northern coast of America extends from the Atlantic to the Pacific in a line varying little from the 70th degree of north latitude.

CONTEMPT.—There is not in human nature a more odious disposition than a propensity to contempt, which is a mixture of pride and ill nature. Nor is there any which more certainly denotes a bad mind, for in a good and benign temper there can be no room for this sensation. That which constitutes an object of contempt to the malevolent, becomes the object of other passions to a worthy and good natured man; for in such a person, wickedness and vice must raise hatred and abhorrence, and wickedness and folly will be sure to excite compassion; so that he will find no object of his contempt in all the actions of men.—*Fielding.*

SARCASM.—This species of wit is one of the least desirable characteristics. The celebrated Robert Hall was sarcastic almost beyond endurance. On being very gravely reproved for his faults by one of his brethren, and in a manner not a little dictatorial and solemn, he sat for a while in silence. At length he replied, "I suppose, brother W., it is just as you say. There is a difference between you and me: and it is just this: I let off all my nonsense in the parlor, and you keep yours for the pulpit."

Be not proud nor selfish. Think no more highly of yourself and your talents, than you do of the capacities of others. Get not entangled in the meshes of the law; avoid it as the sure gate to ruin.

EDUCATION.—We all of us have two educations, one of which we receive from others; another and the most valuable, which we give ourselves. It is the last which fixes our grade in society, and eventually our actual value in this life, and perhaps the color of our fate hereafter. All the teachers and professors in the world, would not make you a wise and good man, without your own co-operation; and if you are determined to be, the want of them will not prevent it.

Advertisements.

Hartford, New Cemetery.

THE public are respectfully informed that the new Burial Place, called SPRING GROVE CEMETERY, is now open for the selection of lots. Apply to STEPHEN PAGE & SONS, No. 19 Ann St., Hartford, Oct. 20.

Physician and Surgeon.

J. C. JACKSON, M. D., late of Philadelphia, reports fully offers his services to the citizens of Hartford and vicinity. Having enjoyed the advantages of the extensive practice of Pennsylvania Hospital, Wills Hospital, and several Dispensaries in that city, he is competent to treat diseases in any of its forms. Office Union Hall Building, Main street, where he may be consulted during the night. Sept. 17, 1847.

HARTFORD FIRE INSURANCE COMPANY.

Office North side State House Square, between U. S. Hotel and Eagle Hotel.

THIS Institution is the oldest of the kind in the State, having been established more than 30 years. It is incorporated with a capital of \$150,000, which is invested and secured in the most judicious manner. It insures Public Buildings, Churches, Dwelling Houses, Merchandise, Furniture, Books, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The company will adjust and pay all its losses with liberality and promptitude, and the subscribers to retain the confidence and patronage of the public. Persons wishing to insure their property, who reside in any town in the United States, where this company has no Agents, may apply directly to the Secretary, and their proposals shall receive immediate attention. The following gentlemen are Directors of the Company:

Hezekiah Huntington, Albert Day,  
James S. Morgan, James Goodwin,  
Charles Russell, Henry Kenney,  
Calvin Day, Daniel Buck, Jr.,  
ELIPHALET TERRY, President.  
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